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Current Topics.

We reprint in another column the main portion of the Archbishop of Melbourne's Charge to his Synod on Fellowship in the Christian Church. It will be seen that Dr. Harrington Lees clearly states the New Testament basis of that fellowship. It is through union with Christ that men came to realise their fellowship in the Church, and that fellowship must eventuate where the basic union is a reality. An important other part of the Archbishop's Charge was the reference to the industrial situation generally. His Grace said:—

It is a matter of real misfortune that a political issue should cloud a spiritual horizon. By that I mean that the term "Labour" really means two separate things. It stands for a political party, and they can only exist by fighting. It is the essence of them. But it also stands for a social issue in which there need be no fighting in the bitter sense. It may be necessary for Nationalist and Labour to be always at war. It is not only unnecessary, it is highly dangerous, for employers and employed to be always at war. The first, in the end, spells legislative enactments and advancement. The second, if persisted in, means endless strikes and undoubted industrial ruin. I want all industrial ideals achieved through Parliament, and all industrial disputes settled through impartial tribunals. It is not the least necessary to belong to any party in order to be a Christian, serving and loving all parties. A man may vote for or against the political programme of Labour, with a capital "L," but he cannot remain a Christian and be careless of the interests of labour with a little "l." A man may or may not hold socialistic ideas about property; but he cannot be a Christian and hate a capitalist, whatever that elusive person or group may be. The idea can be very unfairly used against the thrifty citizen. I do not believe it is wrong to own property or money, nor do I find anyone from Lenin downwards who really does refuse to acquire possessions if he gets the chance. But every possession should be held as a trust for Christ. I am very sure that it is entirely wrong to refuse to aid a man who is in need; and every man who has a living soul ought to be concerned about every man who has a harassed body or mind. I should like to see Unions experiment as owners. It would help us all. There should be Labour businesses as there are Labour Cabinets. I do not believe that a workshop committee must be in a position to insist on a line of commercial policy in a great and delicate transaction, but I do believe it ought to be possible for every man of talent in a business to rise from the humblest to the most influential position in it. I do not believe that all profits should be equally shared, and forcibly pooled, irrespective of talent, industry, efficiency, or responsibility; but I have long held, and assert to-day, that every employee will, under a Christian system, share in the profits according to his place of value in the earning capacity of a concern, whether by brains or fingers. I do not believe that a measure of competition is immoral, but I am sure that all careless self-aggrandisement by trampling on others is criminal in the sight of God. Christian men, whether they are employers or employees, should ever more and more be led into a fellowship of conference and action that would make threats and misunderstandings as extinct as they are hateful."

The Archbishop of Sydney, in his recent Synod Charge, made a strong reference to the need of a due notice over an interval of some days before the celebration of a marriage in N.S.W. Dr. Wright justly points out that "the present system gives opportunity to marriages being rushed on by improper influence and to clandestine marriages." We notice that "The Hebrew Standard," in a leading article, supports wholeheartedly the Archbishop's statement, and would also deal drastically with the marriage shops that endanger the moral life of the community. "The Hebrew Standard" says:—"We should like to see it made a civil enactment also that the back door, so to speak be closed—that is to say, the equivalent to the marriage shops be completely abolished. Too long has Jewry under its charter of religious freedom from priestly interference with the rights of the individual made this charter synonymous with license, because persons were to be found who would for selfish and other mercenary reasons perform rites and ceremonies in burlesque of the custom of religion, thus enabling the culprits to flaunt religious authority whilst at the same time lowering the ethical standards of the whole community and thus doing incalculable damage to Jewry."

The Archbishop of Melbourne, in his Synod charge, uttered the following words, which we rejoice to read. They incidentally support much of what the "Messenger" said before his coming, and we are glad that at length some justification of its remarks appears. Its statements have too often been discredited even by those who have profited most by the results of the earlier criticism of certain tendencies in the Church. It is a pity that the Archbishop should have been compelled to make public protest against what is an internal affair, but really it is better for people to know exactly what is going on in the diocese. The Archbishop can rest assured of the cordial support of all true sons of the Anglican Church who desire the maintenance of the faith, and of unity. His words were:—"There have come before me in the past twelve months two associations, promoted by one school of thought, which in their prospectuses of rules and aims have definitely spoken of their members leaving their own parish Church to attend some other more cordially approved of; in one case this was done by suggestion, in the other by explicit direction. Now this is the grave abuse of freedom, and is unbrotherly in the extreme."

One of the delegates to the Press Conference, Mr. A. P. Herbert, of "Punch," during the Press Conference visit to Tasmania made several humorous references to Tasmania's little weakness of increasing revenue by the encouragement of a national vice. Tasmania is living on the life-blood of its citizens, a civilized cannibalism and the unhealthy character such action is indicated by the closing paragraphs of Mr. Herbert's humorous speech. He said that he had a warm feeling for the plucky little island of Tasmania. In his conversation with some of the people of this State he learned that, notwithstanding the attractions of Tasmania, many of the young men were leaving for the mainland, where they hoped to better themselves. There was surely something wrong in a condition of things like this, and it seemed strange that, with a large portion of the island unexplored and the paucity of population that people should be going away. It was his hope that means would be found for keeping the young men of the State in their native land.

It is just as true of a State as of an individual that if it sows the wind it will reap the whirlwind, and this exodus of young manhood from Tasmania is a symptom that true Statesmen should carefully note.

Victorians are threatened by the supine Ministry at present in power in State politics with this infliction. The sole reason is to raise money. That it would encourage betting does not seem to suggest itself to the ministry. There is no small wonder that God permits our land to be troubled with such scourges as Bolshevism when we as a people lack moral fibre, and our leaders in high places manifest small regard for the real uplift of the people. It is no argument to say that Victoria is the only State in the Commonwealth which has not yet introduced the Totalisator. Such argument would be as valid in support of many other reprehensible methods of government (?). It is not government to give way weakly on matters which affect the moral well-being of the community. We hope that all preachers will early take occasion to preach against the introduction of this evil, and not wait as some did three years ago until its fate had been decided by Parliament. What is the good of locking the door after the steed has been stolen?

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Sydney Synod.

(Further Extracts from the Archbishop's Charge.)

Ecclesiastical Fire Insurance.

I desire again to draw your attention to the importance of establishing in Australia, an Ecclesiastical Fire Insurance Company, by which the Church would eventually gain direct benefit from the large premiums paid year by year, into the funds of the ordinary Fire Insurance Companies. I raised the point in a Charge a few years ago.

I was then influenced by the example of the Ecclesiastical Fire Insurance Company in England, and by the knowledge of the large benefits derived from it year by year, by every diocese from which Insurances come and by the Church as a whole. That Company is firmly rooted and it is secure in its power to meet risks. It never appeared to me impossible for the wisdom of Australian Churchmen to devise a scheme, by which, in like manner, the Church here should possess its own Fire Insurance Company adapted to Australian conditions.

That opportunity appears to me to have arrived. Through the energy of certain Churchmen, of whom Mr. C. R. Barry is one, the Ecclesiastical Assurance Company of Australia Ltd., was incorporated and registered on August 25th, 1922. Mr. Barry is now a member of this Synod, and we can hear his own statements. He has devoted his well-known financial experience to this subject for many years in his desire to serve the Church.

By an arrangement entered into with the Yorkshire Insurance Company, a company of high standing, possessing assets of over £8,000,000 this Ecclesiastical Assurance Company of Australasia, is able to meet the initial difficulty of creating a working capital. They have entered into a contract with that Company for 15 years, of which three years have run. The basis of that contract is that the Yorkshire Insurance Co. pays the whole of the office expenses with the exception of any directors fees, if any, that the Church might think fit to allow. It also pays the Ecclesiastical Assurance Co. of Australasia 40 per cent of the premiums on Church business. This 40 per cent credits to each diocese joining according to the amount of insurance effected in the diocese, and at the end of each year issues interminable or perpetual Debentures for the amount due to each diocese, and these Debentures bear interest at the rate of 10 per cent. These sums, the Debentures, and the interest paid on them thus accumulating, build up a substantial Capital Fund.

To my mind nothing could be more practicable. A peck of experience is worth a pound of talk. We are already able to judge from actual statistics as to whether the plan will work or not. The statistics are as follows: Four dioceses in N.S.W. have already joined the scheme, viz., Goulburn, Bathurst, Grafton, Riverina. Working as they do at present, with annual premiums, totalling about £2,800, they will in ten years have accumulated a united capital of £9,200 without carrying a single risk, viz., Goulburn, £4,000, Bathurst, £2,400, Grafton, £1,400, and Riverina, £1,400. It is obvious that as yet all their insurances are not yet effected under the scheme. When they are, the accumulated capital will be proportionately larger.

The idea is that when the Ecclesiastical Assurance Company has in its possession, capital large enough to undertake risks, it will then begin to transfer certain of the risks from the Yorkshire Company to itself, and on those risks it will take the whole of the premiums, less its proportion of working expenses instead of only 40 per cent. But that day is not yet.

But with these facts in front of us, the question arises whether as Churchmen, with the best interests of the Church in front of us we ought not to throw in our lot with the scheme. With our co-operation the capital would accumulate at a much more rapid rate, and then when the Ecclesiastical Assurance Company had reached the final stage in which it was an independent company, we should be recipients of considerable profits as a Diocese, £1000 a year at a very low estimate, based on the proportion of our insurances, and these profits would be devoted to the work of the Church in this diocese as Synod would direct. Otherwise these profits would continue to benefit shareholders, although the funds that provided the profits came out of the resources of the Church.

I am well aware that objection will be raised, to the effect that the arrangements made with the Yorkshire Insurance Co., is

an immoral thing for the Church to countenance, because it is contrary to the principles of the Underwriters' Association. The answer is, I believe that this scheme is based upon what is technically called Treaty Contract, which the Yorkshire Company has as much right to conclude as any other Insurance Company. I am also informed that the Federal Council of Underwriters, when appealed to decided that such Treaty Contract is not conscientious. I have therefore, myself, no conscientious scruple, in supporting the idea, that we as a Diocese should throw in our lot with the Ecclesiastical Assurance Company of Australasia. On the contrary, I believe that we shall serve the best interests of the Diocese, if we endeavour to bring about a working scheme in this direction.

You may also be urged to establish a scheme for this Diocese alone. I can only reply that judging by what I have observed in past years, my opinion is, that such a scheme to form a Fund for this Diocese alone, would postpone any practicable effort sine die. Nor can I see any useful end to be served, even if it were practicable. Unity is strength. The security of any Insurance Company is in proportion to the amount of capital accumulated. I need not labour the point that the capital will accumulate the more rapidly, the wider the field open for insurance. The rights of each diocese to profits is already provided and will work as it does in England.

My excuse for discussing this project, thus at length springs from my desire which I have never concealed, that the Church should eventually acquire the profit from its own insurances, for its own work. My immediate object is to urge the Synod to set apart a definite time at which the subject, which you relegated to a Committee, can be fully discussed in full Synod. Every parish is concerned. The eventual benefit will be felt by each parish directly or indirectly.

Moore College.

I should next like to draw your attention to the excellent work that is being done by the Moore Theological College. There are now no less than 26 students in residence, and in addition there are the extra students who attend the evening classes. Great progress has been shown by the results of the various examinations for which the students have entered. Several Old Students have taken their degrees at the University, and others, both past and present students, have set the degree in front of them. But I appeal to both clergy and laity to use their best endeavours to select and encourage young men in whose hearts is a vocation for the ministry. We need the best men for this great work, but the primal qualification is that they should be men who do not regard the Christian ministry merely as a profession, but who are stirred by the Holy Spirit of God, to devote their lives to spread the message of our Lord Jesus Christ amongst the hearts of men. I therefore urge the habitual use in private prayer of such petitions as are found in our beautiful Ember Collects. This will create a true attitude of mind towards the Christian ministry amongst the members of our Church whose deepest interests are bound up with the faithful work of the clergy.

But the diocese must also devote more serious and constant care to the provision of adequate educational facilities for the training of the clergy.

There has been a great change for the good in recent years in the outlook of Church people towards this vital question. There was a time, not so long ago, when the diocese did nothing practical for the care of their ordination candidates. Very little diocesan contribution was given for the purpose. The effort that was made largely depended merely upon the fees paid by the students themselves and nothing could be more unsatisfactory.

A great step in advance was made when this Synod decided to devote the major portion of the Peace Diocesan Thankoffering Fund to the support of Moore College. This supplied some of the necessary capital and has enabled us to finance the educational staff more adequately and to improve our buildings. We are also grateful to The Home Mission Society for helpful Diocesan Grants. But much yet remains to be done. We need far larger Annual Diocesan support for the teaching staff, which is not adequately paid. We also need a larger sum to be raised for capital expenditure.

At the present moment we have the golden opportunity of securing the land adjacent to the College which is absolutely necessary for the extension of the buildings. A resolution will, I believe, be placed before you to start a movement to raise at least an additional £5000. We ought to have no difficulty

in that task if we resolutely face the question. Many faint hearts predicted failure when we set out to create our Peace Diocesan Thankoffering Fund, but the men of faith prevailed, and we obtained £17,000. I believe that success awaits us again, if we take the project seriously in hand. We are a great diocese and we have great resources in the generosity of our people. But we must translate our aspirations into persistent and wise action. In this case the call is urgent, because if the present opportunity is lost it is extremely unlikely that it will ever return. I desire to lay it upon your hearts with all the emphasis at my command.

In Memoriam.

Rev. Walter Newmarch.

The Archbishop of Sydney made the following sympathetic reference to the somewhat sudden death of the Rev. Walter Newmarch, rector of Leura, Blue Mountains.

"But within the last few days, we learn to our deep sorrow of the death of the Rev. Walter Newmarch, rector of Leura, who passed away after a brief illness. Mr. Newmarch leaves behind him a record of faithful and laborious ministry in this diocese of nearly twenty years. After serving curacies and other charges, in the dioceses of Goulburn and Newcastle, he began work amongst us as locum tenens of Randwick in 1906. When I first knew him he was the diligent Assistant Minister of St. Andrew's Cathedral, and in 1910 I appointed him to the new district of Haberfield, where, amid many difficulties, he laid the foundations securely of the present parish. Haberfield had always a warm place in his heart, and after an effective ministry as Rector and Rural Dean of Wollongong, he returned to Haberfield by his own desire in 1914—and there for ten years he remained, often handicapped by ill-health, but winning his way by his consistent following of His Master who went about doing good. When in 1924 he became rector of Leura in exchange, his many friends hoped that the mountain air would re-establish his health. He found great joy in his new work and its opportunities, but now, unexpectedly, in his mysterious providence of God, he has been called home. We express the deepest sympathy for Mrs. Newmarch and his young family in their bereavement."

Correspondence.

(The Editor, "Church Record.")

Sir,—In reply to the Rev. H. R. Holmes, I desire to state that my authority for the proportion of coloured to white peoples is Dr. Vaughan Cornish ("The Review of the Churches," April, 1925).

I am unconvinced by what Mr. Holmes says, that the factors mentioned will not increase the proportion in favour of the black races.

CHARLES W. F. ROGERS.
The Rectory,
St. Luke's, Adelaide.
10/10/25.

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Grace.

All our relation with God which is effective is personal. The Word of God had life and made His presence felt by that love and sympathy which means going out of Himself and living in those with whom He had communion. Wherever He went He was known as a gracious personality. The woman of Samaria told her fellow townsmen that she had and had told her that the Messiah who would come was the One that said unto her, "God is a Spirit, and they that said unto her, "worship Him in spirit and in truth." Her neighbours went to see Him and believed because of His own word. They said unto the woman, "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world." The gift of God which is eternal life—became theirs through personal contact with the Saviour of the world. The grace of God has been brought to their hearts through the impingement of His personality on their which removed all prejudices, broke down all barriers and showed them the King in His beauty. It was a revelation of God that they could not deny, and the two days He spent among them ever afterwards must have remained in their memory as an inspiration to seek deeper knowledge of God to worship Him as the Messiah taught.

In the words which came from His lips with power when first uttered and have never lost their freshness we see, again the personal touch, "Come unto Me all ye that labour and are heavy laden, and I will give you rest," "Unto Me" and "I will give" stand out prominently. Man needs rest, and the need was never more deeply felt than in the bustle of the world which to-day is not only too much, but always, with us. We crave for rest and cannot find it in the rush of movement, the ever changing outlook of events and the continual occurrence of the unexpected. Sin separates us from God and many of us fail to see that we do not think enough about the separation which it causes, for we drift into thoughtlessness about the great things of life through thinking distractedly concerning the minor events that attract and divert our attention. When in a moment we see ourselves face to face with God, unable to avoid the voice of conscience speaking to us with remorseless poignancy, we wonder how we may escape from ourselves and the entanglements of life, and we hear the words, "Unto Me" and "I." We realise that it is a Person who call us—not an abstract duty—a voice that comes from One who is real and living and we obey. His rest comes as grace through His indwelling in us and we have peace that passeth understanding—for it is the peace which comes from union with God in Christ. Our souls, restless for God, find their rest in God. In His will is our peace—it is the grace of the Person that lifts the burden and makes life satisfied because we have found One who understands, loves and is able in all our needs to supply the longings of our souls.

"Man being a person can maintain his separateness from God, and, God's relation to us being personal, He cannot overcome it merely by a grace which irresistibly removes it. His acceptance of it, is, on the contrary, the basis of all His dealing with us, so that He cannot succeed, by withdrawing our responsibility, but only by making us more perfectly responsible till we discover our true freedom in making His holy and righteous will our own." There is always the co-operation of personalities—God who is always willing to give Himself to us and man who is ready and willing to receive. Personal relationship always carries with it a sense of responsibility. The more we are attached to one another the more deeply we feel responsible for one another's well being.

Even in human relationships the responsibility for service done for love's sake makes sacrifice an unmeaning word. We give because we love and the greater our love the less we think of anything we do as a sacrifice. It is the privilege of love to do all that can be done for the one beloved, not counting the cost of a sacrifice. And when man comes to have his life hid with Christ in God, he knows that God gave His only begotten Son to suffer and to die for us. That was the action of the perfect Person giving for man what to man is inconceivable knowing himself to be what he is. "How can God love so?" he cries, and the more wonderful that love is for us sinners who have rebelled against God, the greater is the grace bestowed. In our surrender God has the opportunity and He uses it by giving

more grace. Joy is ours and by His grace we "have blessedness in sorrow, peace in conflict, and find ourselves on the side of what is unassailable by outward defeat or death or any mortal power." These are strong words but, are they any stronger than those of the Apostle, "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

—(From the "Record.")

The Church Overseas.

The Gloomy Dean.

"The Christian Register" (Boston, U.S.) says that Archibald Henderson wrote to George Bernard Shaw, asking him to correct pronunciation of Dean Inge's name. Shaw replied in verse as follows:—

"If you his temper would unbinge,
And his most sacred rights infringe,
Or, excommunicated, singe
Where friends forever writhe and cringe,
Imploing that a drop of ginge
A ale may on their tongues impinge,
Address him then as Doctor Inge;
But if you prize the proper thing,
Be sure you call him Doctor Ing.
(Unless, your ignorance to screen,
You temporise with Mister Deau).
But be advised by me and cling
To the example of the King,
And fearlessly pronounce him Ing.
Then rush to hear him have his fling,
In Paul's, and places where they sing.

ARMISTICE SUNDAY, 1925.

The Archbishops of Canterbury and York recommend that, where it is convenient, the observance of Armistice Sunday should this year take place on November 8 rather than on November 15. This must, however, depend on local circumstances and diocesan usage or direction.

THE RELEASED MISSIONARIES.

The prayer meeting in the beginning of September at the Church Missionary House was converted into a special gathering of thanksgiving for the release of Bishop Mowll and the other missionaries who had been in the hands of Chinese brigands for nearly a month. There was a large gathering of C.M.S. friends, and a number of representatives of other Societies, including the C.I.M., the Keswick Missionary Council, and the British and Foreign Bible Society.

The Stockholm Conference.

What Has Been Done.

(By the Bishop of Plymouth.)

Before trying to sum up the meaning of the Conference I must refer to two of the closing events. The first of these was the Crown Prince's address at the last session, in which he showed that his regular attendance had been no refractory act of courtesy, but the expression of a real interest. His theme was the need of closer mutual understanding among all Christian Churches, since only through understanding could we reach co-operation. The other was the closing service in the beautiful Cathedral of Upsala, which we all felt an appropriate climax of a memorable Conference. An immense congregation filled every corner of the Cathedral, and the remembrance of "For all the Saints," sung in four languages simultaneously, and of the haunting beauty of the closing Litany, will not soon fade from our minds.

Fears Entirely Groundless.

What has the Conference done? First of all, it may be said that some of the fears of our timid friends have proved entirely groundless. There was not a sign of desire for the creation of a Pan-Protestant bloc. Every reference to the Roman Church expressed the hope that the time would come when it would stand shoulder to shoulder with us all in the great moral crusade to which the whole Church of Christ is called. Nor, again, was there any attempt to "stampede" the Conference in the interest of particular political or economic theories. Speakers expressed their opinions frankly, but with admirable restraint.

No Programme.

We wisely made no attempt to draw up a programme. The Messages to the Churches,

which your readers will have the opportunity of reading, perhaps before these notes are published, deals with principles on which the whole Conference was agreed. We were urged to strengthen the paragraph about war, but to do so would have been to give a false view of the general mind of the Conference. That we were able to secure practically unanimity from so large a gathering was a notable evidence that the Conference had not been held in vain.

I think that probably the British delegates had least to learn, because the Christian Social Union, the Industrial Christian Fellowship, C.O.P.E.C., and other movements have done much to create a Christian public opinion on many of the questions discussed at the Conference. On the question of war, the American delegates seemed, perhaps naturally, in advance of the European representatives. It was unfortunate that the refusal of the Roman Catholic Church to join the Conference left France very inadequately represented and Italy unrepresented altogether.

The Most Significant Fact.

Perhaps the most significant fact about the Conference was the fact that it met. That so many Churches should have felt it worth while to send representatives is itself an indication of the drawing together of an International Christian Consciousness. Six hundred men and women, many of them leaders of their own Churches, could not meet and confer for ten days without learning much from one another. One delegate said to me: "We must go back now to think out anew our conception of the Kingdom of God." That is probably the result of the Conference—a challenge to us to think out anew the implications of our Christian Faith in the light of the world's needs. All this is only a beginning—our Churches are being drawn out of isolation into conscious fellowship, not by the sacrifice of their distinctive theological position, but by their recognition of the ideal of the Kingdom of God as the true goal of Christian effort. "Thy Kingdom come on earth as it is in heaven" was the keynote of the Conference—perhaps it is the only possible keynote of Christian unity, for co-operation in service, and moral witness seems more practical than uniformity of opinion and organisation.

Respect and Friendship.

One thing at least is certain—that we all went homewards with a real feeling of respect and friendship for the men and women of other nations and Churches with whom we had shared the experiences of this Conference. It is not likely that another similar conference will be held for several years, if ever. But the Stockholm Conference registers a definite step of advance in the long road by which the Churches are finding their way back to the unity of thought and action by which alone they can bring healing to the nations.

The Torch Bearer.—The August issue of the magazine of the Sydney Church of England Grammar School. A specially interesting number, with its news of the school activities and some special articles on Egypt, The Great Sahara and an exciting account of a Brazilian Revolution. Two points stand out of the woe or otherwise of the Borders. It is interesting to learn of the experiment in social service inspired by Dean Burroughs and Toc H. We look forward to useful developments in other great Public Schools along the lines indicated.

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Melbourne Notes.

The keynote of Synod was set by the Archbishop in his rich and inspiring address on the "Fellowship of a Living Church," portions of which appear elsewhere in this issue. This address was, as it were, a great river of the water of life; and in looking back over the other proceedings of Synod one can see that they all partook (unconsciously, perhaps) of the nature of that stream. George Elliott somewhere in "Middlemarch," speaking of the rare and exalted nature of Dorothea, who has adopted the normal domestic married life, says that her full nature, like that river of which Cyrus broke the strength, spent itself in channels which had no great name on earth. So was it with Synod. The great ideal of Fellowship in the Church of England, fellowship between Churches, in the State, and between nations poured itself in some quite humble channels of Synod business but there was no mistaking the character of the fellowship.

Its personal side was shown in such motions as that expressing sympathy with the families of the Rev. John Caton, the Rev. Thomas Caton,

and the Rev. C. A. Brewer, who had died since the last meeting of Synod; that welcoming the New Governor-General; and that recording the Diocese's appreciation of the fine work of the Registrar.

The Church's fellowship in the service of the Child was marked by an alteration in the C. of E. Girls' Grammar School Act enabling the Archbishop to appoint a Deputy Chairman of the Board of Management and so secure continuity of policy and intelligence of direction. It was shown, too, in the report of the Sunday School Association which revealed that there were 2500 candidates for the examination on the "Trowel" lessons. It was shown again in the Bill that was passed to enable the Archbishop to appoint a Director of Sunday Schools. It was even shown, perhaps in the Bill (which was withdrawn) the purpose of which was to take away from Vicars the power of appointing their Sunday School Superintendents and give the power to the teachers. It was in the discussion of this Bill that a roar of laughter was occasioned by one speaker who first provoked loud applause that "we should trust our Vicars," and then, when the applause had died down, added the words, "more or less!"

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The Church's Fellowship in the work of higher education was indicated by the encouraging report of Trinity College Council, and by the applause from all schools of thought when Archdeacon Aicken paid a tribute to the Christian influence in the College of the Rev. A. Sutton, resident Chaplain, who is a son of the esteemed Canon Sutton.

A very practical note of Fellowship was struck in the report of the Diocesan Book Society Committee when it was noted that the profits of the business were distributed as follows: £500 to the H.M.F., £100 to the Archbishop "to encourage the younger clergy to read," £200 to the C.P. Fund, £100 to Clergy Pensions, and £200 to the Cathedral Tower Fund.

The Fellowship of women in the Church came within three votes of being recognised by their inclusion in Church Vestries. The Bill was carried in the house of the Clergy by 71 votes to 58, but was rejected by the laymen—42 to 39. The work the Church does for women was noted in the report of the Diocesan Mission to Streets and Lanes; and the work the Church hopes to do is indicated in the following motion, moved in an able speech by the Rev. R. H. B. Williams, "That this Synod, recognising the need of a Church Home for unmarried mothers, recommends that action be taken immediately to establish one."

Fellowship in general social service was indicated in the strong support of Synod to Dr. James Booth's motion, "That this Synod approves of the proposed amendment of the Police Offences Act, whereby the shooting or killing of all trapped birds or animals for the sake of the sport be prohibited." (He spoke of "coursing" and the shooting of trapped birds). The Dean, in presenting the Annual Report of the S.Q.C. gave a magnificent speech on the outstanding and pressing duty of the Church to convince its members of the need of a complete and fundamental change in our economic and social system, and that all Christians should take an active part in bringing about this quiet and bloodless revolution.

The C.E.M.S. also showed a good record of social work. The Chaplain of the Seamen's Mission told us of the great work being done for the sailors. And Mr. E. H. C. Russel strongly commended the Toc. H. movement.

The still wider fellowship of nations was touched on by the Rev. J. Jones, who spoke of the progress of A.B.M., and by Mr. Dexter Homan and Mr. W. M. Buntine, who moved and seconded a resolution recording gratitude to God for the 100 years' work of the C.M.S.

Thus into these 22 channels the stream of Fellowship flowed and this year quiet and orderly Synod closed with the usual votes of thanks.

Personal.

The Bishop of Tasmania has been elected National President of the Australian Band of Hope Union.

Miss Storrs, the eldest daughter of Rev. W. T. C. Storrs, of St. Matthew's, Prahan, was married last week to the Rev. W. F. Mackenzie, of the North Queensland Presbyterian Mission.

Bishop Taylor Smith was given a civic reception by the Lord Mayor of Melbourne at the Melbourne Town

Hall on Wednesday, 30th ult. The Bishop spent some portion of last week in the Diocese of Gippsland.

Rev. R. A. Burnett, assistant curate at Ithaca, has been appointed rector of Gayndah, Q.

Rev. C. H. Massey, vicar of the parochial district of Murgon, has been appointed to succeed the Rev. A. Maxwell rector of Cleveland, Q., whose resignation takes effect as from the end of the year.

The Rev. Francis Morton has resigned the living of Brighton, and has accepted the charge of Maryborough, S.A., in the proposed new diocese of S. Arnaud.

The Rev. Frederick Lewis Walker, Th.L., has accepted the charge of Balhannah, Woodside, and Tweedvale, Diocese of Adelaide, S.A.

Rev. Adrian Stokes, B.A., has resigned the charge of Enfield, S.A., and is returning to England.

The Ven. John Forster, Archdeacon of Mt. Gambier, S.A., is engaged to be married to Miss Adelaide White, youngest daughter of Mrs. F. R. White, of Booloominbah, Armidale.

The visit of the Rev. R. B. S. Hammond, President of the Australian Prohibition Council, in connection with the meeting of the Council in Melbourne, has been productive of renewed interest, even the daily press giving good space to Prohibition this time. The eloquent and thorough manner of advocacy won many people at meetings and in services. Mr. Hammond preached at St. John's, Toorak, where is the most flourishing branch of the League in Victoria, and at St. Columb's, Glenferrie.

Rev. A. Pelham Chase, who has been assisting at St. John's, Toorak, since 1922, is relinquishing work and taking a trip to England. His assistance has been of great acceptance, and in his parochial visiting and other work he has won the hearts of many people. At the last vestry meeting a tangible token of appreciation was passed, and a minute recording good wishes to Mr. and Mrs. Chase was made. A parishioners' social evening was also held on Tuesday to afford parishioners opportunity of wishing them farewell.

Rev. H. E. Taylor has been appointed Curate in charge of the new Provincial District of St. Augustine's, Stanmore, Sydney.

Rev. R. L. Philipps Jones, assistant at St. Stephen's, Haggerston, in the Diocese of London, has been appointed to the rectory of St. Saviour's, Gladstone (Q.).

The Bishop of Labuan and Sarawak left by the "Marella" on his return to his diocese.

Rev. W. L. Clarke, of the Melbourne Grammar School, will assist at St. John's, Toorak, on Sundays, and visiting during the week days will be undertaken by Mr. J. Wheeler, of Ridley College, and Mr. O. Musprat, another student, will also be available for sundry duty on Sundays and occasional times.

Rev. C. W. Wood, vicar of Christ Church, Essendon, Melbourne, has had a breakdown in health and has been ordered a complete change and rest.

At the meeting of the Sydney Standing Committee of the Diocese of Sydney, on 28th ultimo, the Archbishop congratulated Archdeacon Boyce on the completion that day of his thirty years membership of the Committee. He had been first elected on 27th September, 1895.

The Anglican delegates at the conference of the Australian churches on reunion, to be held in Melbourne from Nov. 17th to 20th, will include the Archbishop of Melbourne, the Bishop of Ballarat, Bendigo, Wangarrata and Gippsland, Dean Hart, Canon Lamble, Archdeacon James, Rev. W. G. Bower and Mr. L. V. Biggs.

Canon H. P. Lomas, of All Saints' Church Murwillumbah, N.S.W., received notice of his appointment to the charge of Coleraine Parish, diocese of Ballarat.

The death took place last week at Murrurundi (N.S.W.) of Mrs. Done, widow of the late Rev. John Done, formerly rector of Holy Trinity Church, Miller's Point, Sydney.

Rev. E. Howard Lea, of St. Mark's Church, Darling Point, Sydney, left Sydney by the R.M.S. Maloja last week on a trip to England.

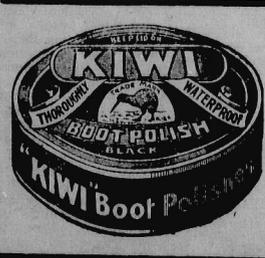
Rev. Richard Llewellyn, Phillips Jones, B.A. has been appointed rector of the parish of St. Saviour, Gladstone (Q.).

With great regret we have received the news of the sudden death of the Ven. Archdeacon Curtis, of Hastings and Macleay, in the Diocese of Grafton. He was a graduate of Selwyn College, Cambridge, and was ordained by the Bishop of London in 1893. He was essentially a pioneer and did good work in the Dioceses Rockhampton, Grafton and Armidale, Sydney and Grafton. For some 4 or 5 years he was connected with the A.B.M. After two years at St. Chad's, Cremorne, Sydney, he went to the newly formed diocese of Grafton, where he gave unremitting service in the scattered parts of the Diocese.

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

OCTOBER 29, 1925.

The Fellowship of a Living Church.

(From the Archbishop of Melbourne's Synod Charge.)

My subject is "The Fellowship of a Living Church." And here let me at once say that, in this principle of fellowship, we touch the universal, or if you like to phrase it ecclesiastically, the Catholic in life—something that is infinitely beyond sect or class, denomination or creed, party label or personal predilection; something that is at once more minute even than the pin's head, and more comprehensive even than the solar system. When we examine the atom, with Sir Ernest Rutherford, we find it an undivided fellowship of revolving electrons, that defy even while they challenge the research of the scientist. When we think of God, with Athanasius, we find Him an undivided fellowship of Father, Son and Holy Ghost, which leaves the theologian as baffled as the scientist, while it passes his comprehension but stimulates his philosophic reflection. The thought of fellowship is characteristic of both Science and Religion. It is in the depths beneath our feet, and the heights above our head. Here we touch the fundamental. The universe is a fellowship of things; the Godhead is a fellowship of Persons; while the Church is a fellowship of spiritual beings, who can, within their limits would think, and are only truly successful as they themselves are in turn moved by God.

Let me lay down this, then, as we begin, that the first necessity in a living Church is the fellowship of the individual with God. That is to say, he must not merely aim to live for God. He will do this only by living with God. It is a service, but a union also. This has been made possible for us men by Christ the God-man. I go on to say that this great fact of fellowship with God in Christ is possible not only for some men, but for any man. That is the Gospel. And just because it is news as well as good, it comes not only as an announcement, which is still held by some to be too good to be true—it comes with a freshness which means that there is no circumstances in life in which it must of necessity break down, and there is no possible discovery of science or re-arrangement of theology which will invalidate its application. It is a fact which is always heavenly good; it is a message which is always splendidly new as each day dawns and each situation develops. It means life indeed, and it comes not only by method nor machinery, but by a willing yielding to Christ's attraction. As a very hard-headed ecclesiastic, Professor Carnegie Simpson has said, "There are as many ways of coming to know Jesus Christ as there are of coming to know any person. There are countless ways of falling in love; and I saw this in no foolish or flippant spirit, but quite seriously—to become a Christian is more like falling in love than

like anything else. It is that kind of thing namely, an entering into a personal relationship—as distinguished from such thing as understanding, toy, or position, and going through a rite, or accepting a task."

And the importance of all this for each of us that we must realise for ourselves the right order of action and thinking. That is to say, we do not join the Church and so become linked to Christ we become members of Christ and so enter the fellowship of the Church. Our first fellowship is with Him. It is this which makes us able to cry "Father" to God; it is this which is the true activity of the Holy Spirit. Here is a daily fellowship which in home joys, in office difficulties, in society temptations, is our first necessity, our deepest need. There is a price to be paid, of course. Such a life clean across selfish ideals or worldly notions; it means loss as well as gain.

I would not be here, a whole world away from my life's deep roots; I could not face the great responsibilities of burden which you yourselves, together with the high privileges of service, have laid upon me, if this were not daily and hourly true for me, and for you, and for every man who will echo the triumphant note of John the Apostle in dark and difficult days, "Truly our fellowship is with the Father, and with His Son Jesus Christ." Mr. J. Strachey inquires wisely about it in a recent review of the Journals of George Fox, the Friend, or as men called him, the Quaker. "I want to know," says he, "exactly what was in George Fox's mind when he said that he had 'known God experimentally.'" And he continues, "The words had probably in Fox's days a slightly different connotation from what they have now." That may be. I think not, but there is a knowledge that begins where definitions end. And it is certain that the experience to which George Fox alludes is no stranger to this or any other age. Last year Mr. James Brown, Labour Member, Miners' Agent, and, by that glorious democratic freedom of British Constitution that no Communism can better, High Commissioner of Scotland, housed in Holyrood Palace as honoured representative of the King, spoke words of splendid personal piety and conviction out of his own experience as a simple Christian. This year, on the same public occasion, the High Commissioner was Lord Elgin, representative of highly-placed ancestors going back to the twentieth century as the comrades of kings. And he, too, spoke with the same authentic note of the link between man and God. "There is no clear distinction among the courtiers of heaven. And this is the heritage of those who will be the friends of God in every age, that they do see Him face to face; and because Christ 'the only begotten Son that is in the bosom of the Father has manifested Him,' it is here that the real foundations of the Church and of Church relationships begin, the fellowship of the redeemed with the Redeemer.

And from this personal element in spiritual experience we get the germ, the seed, of all that we mean by Church life the fellowship of spiritual individuals in a family bond, maintained on the lines of their first union with Christ, and existing by a domestic policy sprung from Christ. This is a great and sacred thing, so great that its very simplicity must not make us forget its wonders; so sacred that the homeliness of it must not make us ignore its mystery. The Church is the household of God. Like every other family, it will have its strong likeness, and its striking varieties. It will be proud of its common ties; it will not be ashamed of its differing features. It will be sincere in its convictions; it will not be unjust in its criticisms. Nothing so mars the family life of the Church as the arrogant assumption that a Pauline Christian is a better follower of Christ than a Johannine, or a Petrine Christian a better Churchman than a Jacobean. For Paul and John and Peter and James are pillars who stand four square in their variety and unity. To pit them against each other is sectarianism within the Church. And this needs quite firmly discouraging.

There have come before me in the past twelve months two associations, prompted by one school of thought, which in their prospectuses of rules and aims have definitely spoken of their members leaving their own parish Church to attend some other more cordially approved of; in one case this was done by suggestion, in the other by explicit direction. Now this is a grave abuse of freedom, and is unbrotherly in the extreme. It is camouflaged attack. Dr. Glover has a memory of a beautiful phrase uttered to him by a President of an American Theological College, "A gentleman," he said, "is a man who will not set his rights against other people's feelings, or his feelings against other people's rights." Well, the Churchman must be the ideal gentleman in this, too. And in the

family we must provide scope for individual initiative, mutual accommodation, and collective loyalty.

Individual initiative, so that all the enterprise that goes with free will, all the knowledge which comes by unfettered thinking, all the progress which comes by use of specially developed abilities, variety, or soul, may be available in the life of the Church, as freely and as fully as in the life of the nation; and for the same reason, the greater glory of God.

Mutual accommodation, so that diversities shall never be personal, but just "differences of principle which stimulate fellowship, and render it piquant with a vivaciousness from which any trace of bitterness is happily absent, to quote a striking phrase of Principal Platte of Birmingham.

And collective loyalty, so that the varieties shall never be allowed to be mutually destructive, even by inference. That is why—to take the most important illustration—in the great central Feast of our Church, the common meal which is called the Holy Communion, it is increasingly necessary, as various members draw closer together, that no group or series of groups should develop extravagances of variety, caprices of individualism, or idiosyncrasies of outward form, which may hinder the sense of spiritual communion and family oneness, or selfish breakings-out, away from the centre and the central atmosphere. That is in itself by inference a breaking of one of the three great prerequisites of communicating—love and charity with our neighbour. For the law of love is equally broken by the man who irritates and the man who is irritated. Those who talk of getting together, and the oneness of the Church, must see to it that they do not constantly move further away, when brothers once distant come nearer to them—in the half-concealed hope that the said brothers will be compelled to come over further still if they wish for brotherly nearness. That is neither fair, brotherly, nor Christian; but who will assert that it is unknown? Love doth not behave herself unseemly, seeketh not her own, is not ready to be provoked. I venture to sound a note of warning therefore in regard to several different unions which have been formed or re-formed in the Diocese within the past months, corresponding roughly to the more pronounced features of three schools of thought. Now, if these are regarded as Clubs within the one Church, where men of like minds may rejoice in their affinities, and pray for light well and good. God bless them. But if they should aim at or drift into being mobilised camps, where men drill and plan for conflict, and think harm and plan against the existence or prosperity of their brethren in the Church; if one hears—or it is only fancy?—bugle-calls and drum beatings and target practice, then the Body of Christ will be always in peril of being rent asunder, and the unity of the Spirit may be grievously marred. The real union of Australian or any other kind of Churchmen is the Church itself. For myself I could be content with nothing less. I ask for nothing larger at the present juncture. The time will, I doubt not, come when a great united Church of all Christians will, by an ampler comprehensiveness, give wider scopes and larger permissions—a Church truly Catholic, and not merely a section swearing a label of Catholicism, which in present popular usage is being cramped in to something narrower than the Anglican Communion, though sharing in it. But for the present it must be obvious that any divergence shall we say towards the Unitarians in one direction, the Baptists in another, or Roman Catholics in a third, might be legitimate Christianity, but would not be legitimate Anglicanism. Tolerance within the Church, and realising leanings of the Church, or importations into it are entirely separate issues, and it is unfair to treat them as if they meant the same thing. And having, in our Church, the noble and glorious structure we possess, to our pride and honour, we must not, as the Archbishop of Upsala recently phrased it, "widen the doors or windows to such an extent that there are no walls left." To vary the simile, we belong to the Body of Christ, but we are not the whole-Body, nor can we act or teach as though we were. To do that would be simply arrogance inviting the laughter or mockery, or irregularity challenging the indignation of order. There are deficiencies of loyalty and courtesies of consideration to others which every right-minded Churchman should practise, and, thank God, in most cases does.

I cannot here dwell upon all the wonders of possibility that open up before any Church or congregation where men set, as the Church records of Luke the Beloved Physician say, "with one accord in one place;" what gladness of inspiring worship,

what happiness in the transaction of the Church's business, what Eucharists, what Evensongs, what Vestry meetings, what Committees and Councils. I only do say that the Acts of the Apostles states that a man needs to be filled with the Spirit of God for the keeping of the Church's accounts just as much as for the preaching of her sermons and the ministry of her Sacraments. And I am very sure that we all need to prove more and more of that koinonia tou pneumatos, the fellowship of the Holy Spirit, which is an authentic mark of true life in the Body of Christ. It differs in toto from the herd instinct, that primitive impulse in humanity which is, I imagine, self-protective in origin. This is that association of beings, with a common loyalty and a common ideal for the service of the whole world, which is the very reverse of self-protection; it is for self-sacrifice, and willing renunciation of much that men hold dear, because they esteem their brothers dearer, and their Master dearest of all. It is not an enclosed park of comfort and privilege. It is rather a base-camp sending forth prospectors, who desire to open up ever more and more of the land which is to be possessed by the people of God, the Church of Christ, the company of the Spirit. The aim of parochial life therefore will be the cultivation, by God-directed means, of that true brotherhood in the atmosphere of the ideals of Christ, which will enable all those who are His members to serve others most earnestly, in all that will advance His Kingdom. And this will imply the instruction of the young and immature in directions that shall make them see splendid things in unselfish service, and love their fellows because they have found the love of Christ. Further, this spirit, raised to its highest by the inclusion of numbers of other such family groups, will be the driving-power in the life of a Diocese. In so far as a Diocese is a business concern—and it has much business to do—it will be a family affair. In so far as it has a warfare to wage, it will be the mobilising of a clan. In so far as it is an area of spiritual culture, it will be a palace garden of the King of Glory. All will realise they have a function, all will feel that if they fail they will not only be missed, they will be letting down the whole. The hermit who shuns his fellows, and the Ishmael who fights them, are weeds and not flowers in such a garden of God. To be alone with God, that most needful of all spiritual habits, must always be a preparation for contact and fellowship with the great needs of men that can only be so answered. And therefore the man who is a Christian, but does not trouble to take an interest in the Parish, and the Vicar who is diligent and earnest, but does not care about the Diocese, are both, unconsciously but really, sinning against the law and life of fellowship. And the remedy is not that a man should say, "Go to, let us be sociable," but that he should consider Christ's Body and say, "What is my relationship to the other members of that sacred Organism?"

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Synod.

The Second Session of the twentieth Synod of the Diocese of Sydney opened at the Chapter House, George Street, Sydney, on Monday, 19th October, and continued to deliberate upon the Church's business until Monday, 19th inst. There was a large attendance upon the opening day which was well maintained during the week.

A great deal of formal business passed through Synod on the first day of the Session. Reports from the various organisations and activities of the Church were presented and laid upon the table. Two ordinances were passed authorising the taking over of two Secondary Schools by the Church of England, namely "The Tudor House School" and "The Church of England Grammar School for girls, at Cremorne.

An ordinance that provoked much discussion was one to transfer the Glebe Lands of St. James's, Sydney, from the hands of local Trustees to the Church of England Property Trust of the Diocese of Sydney, on the ground that they belong to the whole diocese rather than to any one Church. After long debate in which Counsel for both parties appeared at the

Bar of the House, it was resolved to postpone the second reading of the Ordinance for twelve months to enable the present Trustees to frame an Ordinance for presentation to the Synod at a later date.

Two motions appeared on the Business Paper regarding the shortage of candidates for the sacred Ministry of the Church. One was afterwards withdrawn and the other was discussed at great length. Three points were emphasised (1) The Standard of education must be made to secure suitable candidates from the great Public Schools and (2) Where necessary money must be found to finance suitable trainees through the University and the Theological College.

Moore College Reunion.

The Annual Reunion was held at the College on Thursday, Oct. 15th. As some 60 clergy were present including the Archbishop and Archdeacons D'Arcy-Irvine, V.G., Davies, Martin and Boyce. The Rev. F. S. Rogers was also present from Uganda.

Resolutions were carried in relation to deaths of Archdeacon Spencer, Rev. F. Harvey, and Mr. Robert Atkins, late Registrar of the Diocese. It was decided to erect Tablets in memory of the founder of the College in St. Luke's, Liverpool, and the Cathedral. Archdeacon Boyce read a paper on "the responsibility of old students to their College." In the course of his address the Archdeacon stressed the ideal of work maintained by Moore College Students in the Ministry of the Church.

The address at the Service in the Chapel was given by the Archbishop. It was a very powerful and helpful sermon on the Church as the Body of Christ.

A Fine Response.

The Dean of Sydney recently visited the historic Church of Wilberforce and preached at special services. The offertories for the day, in and by the Rectory fund, were over £120, and that turnout was increased to nearly £200 by supplementary gifts in the week following.

Home of Incubables, Ryde.

The annual meeting of the N.S.W. Home for Incubables was held in Sydney Town Hall on the 7th October, the Chief Justice presiding.

In adopting the Report both the Chief Justice and Mr. Albert Lane, M.L.A., spoke in the highest terms of the work being done by the Home.

The year ended has been one of the most important in connection with the work of the Home. The new Home for cancer cases, known as "Moorong," meaning home, was opened on 26th June, 1924, and in the year ended the work has grown and prospered. Sixty-two patients have been admitted. Thirty-eight have died and two were removed to other hospitals for special treatment. The Home is dependent solely on voluntary subscriptions for its existence, and the Committee is grateful for all the help received during the past year. The donations have been well maintained and have been in excess of the ordinary expenditure. Special expenditure amounting to £8,400 increased the overdraft by nearly £4,000. This expenditure was for final payments and new furniture. In addition to cash donations, Mr. William Longworth generously transferred to the Trustees stock to the value of £2,000.

Woomala.—During the year the patients organised a Sale of Work at which the takings constituted a record no less than £1,500 being handed to the Hon. Treas as the result of the patients' six months' work. The efforts to assist the funds are a very pleasant feature of the Home life. Committee record their appreciation of the untiring efforts of matron and nursing staff of both Homes.

A Wonderful Sale.

I am writing this just as we have finished our annual sale of Work and Carnival, and naturally my thoughts are very much occupied with it all. Once again we had a wonderful Sale, and realised our objective. It is now three years since we made the venture of faith to have a large Sale, and to run it in the Rectory grounds in marquees and tents. I well remember the obstacles I had to contend with when I first put the scheme before you, but obstacles are meant to be overcome, and we overcame them, with the result that no one now wants to go back to the small Sale in our drab and pokey hall. Our last three Sales have eclipsed all past efforts of a similar character in the parish. For three years in succession we have realised the sum of £300, this year having reached the grand

total of £395. All the money is not yet in, but when it does come, we believe that we will reach the total of £350. This is really a wonderful result for an industrial parish. We were all filled with the spirit of joy and thanksgiving on the Sunday night after the Sale, and will not soon forget the volume and sincerity of our voices as we thanked God in that great old thanksgiving hymn, "Praise God from whom all blessings flow." That was the end and climax of the Sale, and rightly so because it is to God that we owe the thanks for all He has enabled us to do together."

(Rector of Erskineville's monthly letter.)

The Missions to Seamen.

In the face of existing industrial turmoil it is gratifying to know that the work of the Missions to Seamen goes steadily on. The services are attended by numbers of men who realise the value of co-operate worship. Last Sunday evening the service was of a particularly helpful character. Preaching from the text "He could not be hid," the Chaplain drew valuable lessons from the life of our Lord which made an effective appeal to his hearers. The subsequent service of Holy Communion was attended by a large number of sailors who made their communion than for a long time past.

The staff of the Mission would be grateful for supplies of illustrated papers, books and magazines, as many enquiries for a bit of reading are made by men going to sea, to wife away their "watch, below." The supply of good, wholesome reading matter is one phase of the work of the Mission. Parcels should be addressed to "The Missions to Seamen," 100 George Street North, Sydney.

The Erskineville Boys' Club.

The ideals of social service presented to us by Dean Burroughs and the leaders of the Toc. H. movement aroused in the School a desire to do something for boys not so fortunately placed as ourselves. After consultation with the Archbishop, the School authorities decided that we could not do better than take advantage of the generosity of the Rev. O. V. Abram, and take over the responsibility of the Boys' Club in Erskineville. A start was made on Friday, July 24, when five of the senior boys visited Erskineville to see what could be done. They found between twenty and thirty small boys in the Parish Hall, and immediately proceeded to take control. It made one very proud of the training given in our great public schools to see the effi-

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cient way those fellows set to work. In a very few moments boxing instruction was being given in one part of the hall, and in other parts organised games were being given in one part of the hall, quito, and Indian clubs. We were, moreover, rather surprised to find how much our efforts were appreciated. Probably our greatest pleasure was due to the fact that we really enjoyed ourselves, and all concerned have shown the greatest keenness in making suggestions and giving practical help to ensure the success of the club.

The start that has been made has of necessity been in a very small way, but perhaps we may be pardoned if we look ahead to the time when the work of the School in this respect will assume important proportions. One thinks of the various school missions in the Old Country, of such places as Cambridge House, and wonders whether we shall be able to build up similar institutions. We cannot help feeling that by the time the present boys are too old for our club, and those boys who are now organising things from our own have left the School, there will be an opportunity for our Old Boys to organise a Men's Club.

Though, as we think, we are the first school in Australia to start work of this kind, we are not availing ourselves of this publicity by way of blowing our own trumpet, but rather to gain, if possible, the sympathy and interest of parents and Old Boys.

(From "The Torchbearer," the Magazine of C.E.G.S., N. Sydney.)

VICTORIA.

MELBOURNE.

DIOCESAN BOOK SOCIETY.

[We print the following as an example of how interesting a speech on a mere report of a year's trading may be made. It is an almost verbatim report of the speech of the Rev. Clarke Hudson in Melbourne Synod.]

Your Grace, I try—never to mount this platform unless I have something to say; and I am happy on this occasion that I have not to introduce a doctrinal or controversial subject that I have not to beg a favour nor to ask for help; and that I have to lay before the Synod a satisfactory report of the year's trading.

It will save time and patience, sir, if we take the figures as read, for figures are always tedious and generally a nuisance—a fact I learned at School, your Grace, in my tender years, along with much pain and suffering in tender places; few people ever understand them, and in all cases but ours figures may be made to prove anything—a fact I have learned since. In our case, however, they prove that we have made a moderate profit. I am sure, sir, if members of Synod had money to invest, they would want a lot more interest than the profit we make in the Book Society: for we are content merely to exist and pay our way. We give all our profits away, your Grace, when there are any, to various Church institutions. For example, since I last spoke to you on this subject, we have given away nearly £1000. That is not much, sir, I allow, when you have plenty. But that was from more than one year's trading: £500 to the Bishop of Melbourne's Fund, £100 to your Grace, to encourage the junior clergy to read, £100 to the fund for augmenting clergy pensions, £200 to the Clergy Provident fund, and a little over a year ago we started again the Cathedral Towers Fund with a gift of £200. That, sir, I think, is a long list of good deeds in a short time; deeds made possible only by the hard work careful management, and close attention of the Committee, the Manager and the staff.

Therefore, sir, we think, we have the right to crave respectfully the patronage of all the clergy and all the Church people, and urge them to be true and loyal to their own Society, to buy Australian made, Church of England made, and not to waste their substances in riotous dealings with the Philistines. The more you spend with the Book Society the more you lessen your contributions to the Clergy Provident Fund, and the more you increase the benefits to be derived therefrom. Besides, sir, the Society was established by Synod, is controlled by Synod, and therefore ought to be supported by members of Synod, seeing that it is outside of party, but within the Church.

We are sorry, sir, that we cannot please everybody; we would, if we could, but who ever does? And we sometimes hear a complaint—though never from regular customers! It is unfair, sir, unjust, and ungenerous for individuals to come in once now and again for something very special,

and not finding it, go away and broadcast it everywhere "that you can never get what you want at the Book Depot." Such people should think for a moment or two and surely they would see that it is impossible to stock every religious publication; to do so would require millions of capital, and all the Church buildings in Melbourne to house them.

A lady I know very well, sir, went into Buckley and Nem's the other day—she does not go there for every thing she wants, your Grace, she can't afford it; but she went on this occasion to try to match a particular shade of Combazine, or some other material whose name is known only to ladies, and would you believe it, sir, they could not do it! Would she have been justified in saying that she could never get what she wanted at Buckley and Nem's?—I trow not.

Business men know that it is only by careful buying of saleable goods and not overstocking in doubtful and changeable lines that a profit can be made. Even when stock is ordered by customers they do not always take it. Only a year or so ago, at the request of a Church institution, we stocked certain books on their syllabus, and then without warning they changed the syllabus, and we were left with £100 worth of dead stock; it is there yet, most of it, and members of Synod can have it for nothing if they will take it away.

Here is another side of the subject, sir. Some time ago a citizen came in, it does not matter whether lay or clerical, and wanted a book; we had it sir, but it was marked 6d. higher than Angus and Robertson were advertising it for in Sydney. So he sent to Sydney and spent half-a-crown in stamps, paper, envelopes, postal notes, pen, ink, and post office orders, etc., in order to save 6d. Now, sir, that is what I call worldly wisdom! If he had been spiritually minded he would have bought from us, and would have received a lot of discount for cash, and would have been at least 5/- a richer man, and would have made large spiritual progress besides.

One other matter I must refer to. No doubt Synod will have gathered that there is a Book Depot somewhere. I must tell you where it is, in the hope that you will eventually find it. It is just over there, sir, across the passage, not a dozen yards away, under the same roof; and you cannot get better and cheaper goods anywhere by fair trading.

We have occupied those premises many years, and have paid many thousands of pounds in rent, a fair and easy rent, I acknowledge. But there has been a child among us taking notes of our liberal donations before mentioned. And our landlord in consequence has been developing the characteristics of a well known "hikesporean" Israelite. And the poor Con-nite, some of them, have toiled like slaves, and spent countless time and labour and thought and energy, not to mention sleepless nights, loss of appetite, etc., in building up a sound business concern, all gratis and for nothing, sir, in the hope, forlorn hope it proved, that the land lord would see of the travail of their soul, and be satisfied to imitate their self-denial, and not to remit the rent altogether, at least not raise it. Vain hope, sir! The Landlord has doubled the rent, and, like Jonah's whale, has swallowed the profit whole, and henceforth, sir, I shall have no pleasant duty to perform, in announcing generous gifts to worthy objects.

Nevertheless, your Grace, I have much pleasure in presenting this, the latest or probably the last report of a successful year's trading.

WANGARATTA.

The Bishop's Resignation.

"The announcement of the Bishop to his Synod last August of his impending resignation was a matter of outstanding interest to the whole Diocese, and as was natural to a larger circle of church people as well. As a result, all sorts of guesses are being made as to "when" and "how," and also as to what the next Bishop may be. Synod filled a vacancy on the Election Board, and this has been canvassed quite openly to show the direction of the "what." In the Diocese there is practically no party spirit, and for some years past there has been none in any of the elections. Amongst the clergy there are naturally men who hold different opinions, but all have been bound together in one happy family by our Bishop. The priest who was appointed to fill the vacancy earned his position, not because of "what" he was, but because of 25 years' continuous and faithful service in the territory now forming the Diocese. The question of a succession has not yet reached the stage of actuality, and outside discussion, seeking to "set the aim" of a board which may never function, is undesirable and unnecessary from whatever source it emanates.

"We are not so much worrying to-day in Wangaratta as to what colour our next Bishop is likely to be, but whether under the guidance of the Holy Ghost—and this of course will depend on us how far we humbly seek His guidance—we may find a Father-in-God in any way comparable in saintliness, in tact, in sanity of judgments, in paternal affection, and breadth of view, to the present beloved occupant of the See, for nearly a quarter of a century, has set such a faithful example."

(Canon Herring, in the "Melbourne Messenger.")

QUEENSLAND.

BRISBANE.

The Council of the Diocese of Brisbane has received word of a bequest, under the will of the late Mr. J. Playford, at one time a resident of Warwick, to the Church of England at Warwick, for the general purposes of that church, of the testator's half share in certain freehold at Warwick on which stands Allman's Hotel, saleyards, and house. A further bequest has been received under the will of the late Mr. F. A. Darley, of昆阴, in the district of Murgoo, under which the Corporation of Synod becomes residuary legatee of two-thirds of the estate, after providing for certain private bequests and annuities.

A Successful Mission.

Bishop Halford recently conducted a Mission in the Parish of Charters Tower, of which Rev. J. E. Dale is rector. The parish correspondent of "The Northern Churchman" writes to that paper as follows:—

"The Mission is now well over, and we can look back upon it with the greatest of thankfulness, and forward with hope and confidence. It began quietly on Saturday night and Sunday morning in the presence of our own Bishop, and the first big crowd came on the Sunday night, when only by ingenuity and persistence could the Wardens fit the people into a Church completely filled with seats. Monday night began with a good congregation, which increased considerably each night, until by Thursday the Church was quite full. On the second Sunday night of the Mission it was only by determined efforts that four hundred people were packed into a building only meant for three hundred. As it was, the walls were lined, the vestry filled, and a row of youths sat on the alter steps. And there was again a great congregation for the Thanksgiving Service. Morning by morning a very good number came to the three Eucharists celebrated. So much for numbers.

"It soon became evident that the right kind of people were coming, namely, the lapsed. While some of our friends from other denominations visited us, and were welcome, most of the extra people had been worked for and prayed for. A band of twenty-five communicants had been visiting, and appealing to particular people for three months, and the fruit of their labours were evident.

"Bishop Halford preached, with amazing power and vitality, a mission for the conversion of souls to the living Christ. And the outcome of this conversion, or in many cases, reawakening, was that every Christian should confess Christ openly and unashamed, and extend His Kingdom by bringing another soul to Him.

"It now remains to carry this definite resolve into continued effect, and a movement to that end is being organised in the parish. I am glad to say that a great number of those who attended the Mission are still coming to Church, especially on Sunday nights. Some have offered themselves for Confirmation, and classes are just starting."

SOUTH AUSTRALIA.

WILLOCHRA.

The Election of a Bishop.

The Synod of the Diocese will meet on Thursday, November 5th, to elect a bishop in succession to Bishop Gilbert White.

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What Can be Done for Missions?

The late Mrs. John Lewis for over twenty-years held an annual sale for A.B.M. at Colton, a little hamlet on the West Coast of less than half a dozen houses. During that time she must have raised over £1,000 for missionary work. This year the daughters determined to hold the sale in memory of their mother who died about a year ago. The sale was a great success, and £33 were handed to me for A.B.M.—"The Willochran."

TASMANIA.

(From our Correspondent.)

We were cheered to receive the encouraging annual report of the "Church Record" and to learn that its circulation is increasing, chiefly owing to the effort put forth in Victoria. We sincerely hope that Tasmanian subscribers will increase also when it is realized that only in this Federal Church paper can we Evangelicals find the expression of our beliefs and ideals.

NEW ZEALAND.

Church Journalism.

The Auckland Gazette is "facile princeps" among the hosts of Diocesan magazines and journals that are published under the Southern Cross. It is always full of interesting news and items and thought producing articles. It is studied by fair to opposing thinkers. The current issue is one of the best. On the subject of "Bible Lessons in Schools" the Auckland Star's reasons for opposition are trenchantly dealt with.

The "Star" relies on three reasons to justify its attitude:—

(1) That the proposed religious exercises would mean "bitter intolerance, social injustice, sectarian strife."

(2) That the school is not the place for any form of religious training.

(3) That injustice would be done to Roman Catholics and Secularists.

The "Gazette" brings overwhelming proof that the "reasons" have no rational basis. "Pierbyles" contributes a strong letter of protest against a lengthy criticism of the Dean of Bristol's address on Prayer Book Revision. "Presbyter" goes straight to the main issue, "the two conflicting theories as to what is meant by the 'Real Presence'" and adduces Bishop Gore and even the Roman adlocus Bishop Gore and even the Roman Bishop of Worthingham to support his contention. A third page of interest is the further light thrown upon a controversy in Auckland between a Roman priest and Mr. A. E. Mander, anent the Sale of Indulgences. The extremities to which the reverend Father and his supporters were reduced will not have enhanced their reputation. A one-page advertisement concerning "The Coming Licensing Poll," inserted by the Licensing Reform Association seeks to throw the weight of the Anglican leadership against Prohibition. We wonder how far the Archbishop of Perth, the Bishop of Durham, the "Church Times," and the "Church Standard" represent Anglican conviction on this important and urgent question.

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The following Exhibitions fall vacant this year:—

Walter and Eliza Hall Exhibitions for the Daughters of Clergy.

Two Exhibitions for Boarders.

One Exhibition for a Day girl.

Wilfrid Docker Scholarship. An Exhibition for a Boarder.

Further particulars and application forms may be obtained from the Principal, Forbes Street, Darlinghurst. Entries close on November 17th, 1925.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.

An Examination will be held at the School, commencing at 9.30 a.m., on Thursday and Friday, 26 and 27th November, 1925, for the purpose of electing to the following scholarships:—

1. One Church Primary School Scholarship, open to Boys who have been two years at a Church of England Primary School.

2. Two Council's Junior Scholarships. One of these Scholarships is open to boys who entered the School in February, 1925, or previously. Candidates must be under fourteen on December 1st, and must be members of the Church of England.

3. An Exhibition open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Archbishop.

4. An Open Scholarship. Full particulars will be forwarded upon application to the Headmaster. Entries close on November 13th.

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WANTED CURATE from 1st January. Archdeacon Boyce, St. Paul's, Sydney.

The Christian Ministry.

(From the Bishop of Bendigo's recent Synod Charge.)

(Concluded.)

A Novel Theory.

Support for this view is found, it is urged, not only from the ritual of the Day of Atonement, but also from Heb. 8: 3, "It is necessary that His High Priest have somewhat to offer." Moreover, the theory proceeds to relate the Eucharist to this eternal offering. And it is held, the Eucharist is, in the strictest sense of the word, a sacrifice. For the very consummation of a sacrifice is not so much the slaying of the victim, as the presentation of the blood, which (in this case) it is said is eternally being offered by Christ, and, in the Eucharist we do what He does.

Here then is a theory widely taught and held, and we ask once more the question, not is it attractive, but is it true? In the first place the text (Heb. 8: 3) need not detain us. Because in the Greek there is no word for "is." It would be quite as good a grammatical translation to read, "It was necessary," as Westcott and many others translate it. In other words the exact translation is disputed, and you can't build up a doctrine on a disputed text. But apart from the text how about the theory in general? It appears to me that the theory that Christ is even now offering his sacrifice, is wrong. Because the theory overlooks a truth found not only in Scripture, but also in all three Creeds and the Te Deum, too. I mean the truth that Christ is now not standing as a supplicant, but is seated at the right hand of God. Priests never sit to sacrifice. Of course, the word is a metaphor, but you do not evacuate a word of all meaning by saying it is a metaphor. It stands for a certain truth.

And surely beyond all doubt, the truth here expressed is that our Lord's great atonement has been wrought, it is finished and completed, though it is of eternal efficacy. This is the whole point of the Epistle to the Hebrews, e.g. 1: 3, "When He had made purification of sins, sat down," etc. (Cf. 8: 1; and 12: 2, where the verb is in the perfect tense) now sitting is not the attitude of either a priest at sacrifice, or of a victim. On the other hand it does mark the cessation of Christ's propitiatory work. This Epistle seems to heap up statements regarding our Lord's finished work once performed, e.g., He "entered in once for all, having obtained eternal redemption" (not that He should offer Himself often), "Christ having been once offered," "when He had offered one sacrifice for sins for ever," "For by one offering He hath perfected for ever them that are sanctified," "Where remission of these (iniquities) is, there is no more offering for sin," and so on. Bishop Westcott says, "The modern conception of Christ pleading in heaven His passion 'Offering His blood' on behalf of men, has no foundation in this Epistle. His glorified humanity is the eternal pledge of the absolute efficacy of His accomplished work. He pleads, as older writers truly expressed the thought by His presence on His Father's throne." With this agrees Dr. Hort, who says—"The words, 'still His prevailing death He pleads,' have no apostolic warrant, and cannot even be reconciled with Apostolic doctrine. So far as the Atonement in relation to God is spoken of in any terms of time, the Bible seems to me to teach us to think of it as lying entirely in the past, as a thing done once for all." (Life and Letters, vol. 2, p. 218, slightly abridged.) Dean Hart, in his Moorehouse Lectures (p. 195) speaks of the view "that as Christ ever presents Himself before the Father in continuous sacrifice, as a Victim slain for men, so we on earth offer Him to the Father 'as' a novel theory," which has "no Scriptural authority for it," "it is also theologically unsound."

In "Sacrifice or Sacrament," says (p. 94), "Reference should be made to the late Archdeacon Perowne's unanswered and unanswerable argument in his book, 'Our High Priest in Heaven.' The writer well remembers, at the Birmingham Church Congress, after a debate on this subject, the emphatic way in which Bishop Creighton, who had been president, affirmed the absolute completeness with which Archdeacon Perowne had established his point in the

debate. In the book referred to the archdeacon points out that the whole typology is fatal to the idea that Christ as our High Priest is presenting to the Father Himself as Victim offered on our behalf. For it is beyond denial that the scene of Christ's High Priestly work is the holy of holies, in which there was no altar, into which no victim was ever brought, and where, only the blood without the flesh was presented before God. He works out with logical exactness the analogy between the High Priest's entrance with the Blood, and our Lord's one cleansing once for all of the heavenly places with His Blood once offered; and further points out the analogy between the sacrifice on Calvary without the gate and the burning of the sin-offering without the camp. Nothing is clearer than that our Lord is not the Aaron offering sacrifices upon the altar, but the Melchisedec, the Priest King, upon the Throne of the Majesty on high. The oblation, as Archdeacon Perowne teaches, has been once for all offered, and is now completely discharged; what remains of His Priestly work is (1) the intercession not by way of supplication, but by way of right, sin having been for ever cancelled and discharged; and (2) the benediction, when He shall reappear. The Epistle to the Hebrews is a complete refutation of the doctrine which professes to be founded upon it. In reference to the figure of the "Lamb as it had been slain" in the Book of Revelation, the archdeacon points out, that in the same Book our Lord speaks of Himself as having once for all overcome, and being seated with the Father upon His Throne. His appearance before the Throne as the Lamb is not mediatorial, but prophetic, in response to the demand for One who has prevailed to open the roll of prophecy. The altar of the Book of Revelation also is without the Holy of Holies, as indeed in all Jewish imagery it must be. There is no altar in the Holy of Holies, and in that sanctuary our Lord is seated with His Father on the Throne."

Moreover, the theory that Christ continuously offers His sacrifice is against the Biblical doctrine of the Resurrection, for the Scriptures teach that this victory over death is, inter alia, proof that God accepted the sacrifice of His Son. For example, we have Hebrews, 13:20: "God . . . brought again from the dead the Lord Jesus" . . . through the blood of the eternal covenant," i.e., not only through the blood Christ entered into the holiest, but it is in the efficacy of that same blood He was raised from the dead. So as Christ was raised because His sacrifice was accepted, there is no need for a continuous offering. Or take Romans 4: 25. "He was raised for our justification," i.e., not only "raised with a view to our justification," but also "raised on account of our justification." Weymouth translates "was raised to life because of the acquittal secured for us." Bishop Moule comments, "Because our acceptance had been won, by His deliverance up. Such is the simplest explanation of the grammar, and of the import. The Lord's resurrection appears as the demonstration, warrant, proclamation, and of His acceptance as the propitiation, and therefore of our acceptance in Him. True, the acceptance does not accrue to the individual till he believes, and so receives." Sunday and Headlam say the Resurrection is "the proof that the sacrifice which is the ground of justification is an accepted sacrifice" and it "placed upon that sacrifice the stamp of God's approval; it showed the sacrifice was accepted." Now if all this is so, and the Scriptures most plainly teach it, then there can be "no more offering for sins." The offering has been once made and is of eternal value and efficacy. For the argument of the N.T. is not merely that there is remission of sins because Christ died, it is also that there is no more offering for sin because there is remission. Chrysostom taught most emphatically that propitiation was a thing of the past. Completed propitiation is the starting point in his explanation of Christ's intercession. He writes "Once for all He exercises the priestly function, and after that He took His seat,

for it belongs not to a minister to sit, but to stand. By this therefore He indicates the excellence of the sacrifice, which, though it was one, was sufficient, and having been offered once for all, had an efficacy which all the others together did not possess" (quoted by Dr. Tait in "The Heavenly Session of our Lord," p. 110.) Westcott, in "The Historic Faith," in dealing with this Article of the Creed, says, "These words express under a natural image the three ideas of an accomplished work of a divine sovereignty, and, by consequence, of an efficacious intercession. An accomplished work. The image of Christ's Session is that of perfect rest, of rest which answers to the being of God 'Who worketh hitherto' without effort and without failure. The sacrifice has been completed, but the fruits of it remain inexhaustible. The purification of sins has been made, but the application of it is all time." This also is the teaching of the Commission office, for Christ made on Calvary "by His one oblation (i.e., offering) of Himself once offered a full, perfect and sufficient . . . oblation." What language could be at once plainer or stronger? All this, of course, is not to say that Christ now has no priestly function. But I submit that both the N.T. and P.B. teach that He has now no propitiatory functions. Dimock well says, "Does it follow that now our faith has nothing to expect from His Priesthood? Surely we should be very slow to come to such an impotent conclusion. Is it nothing that He has entered into Heaven, now to appear in the presence of God for us? It is nothing that He is there to purge our hearts . . . to wash sinners clean . . . and to make them kings and priests unto God." Christ intercedes by His very presence. Westcott comments on 1 John 2: 2, "Nothing is said of the manner of Christ's pleading; that is a subject wholly beyond our present powers." Enough for us to know that He ever liveth to make intercession for us.

One great reason why some of us feel strongly about these questions is lest any theories should detract from the marvellous efficacy of Christ's completed work. We glory in the Cross of Christ because there is our hope, and we fear lest any views which insist upon the need of a continual offering, should blur the truth that "it is finished." Our one and only desire is to magnify Christ and His completed atonement.

Is Sunday the Sabbath?

(Concluded.)

PART II.

6. Physiology teaches us the absolute necessity of a seventh day's rest in order to maintain good health, and this fact renders a Sabbath a world-wide necessity, for all men rather than for Israelites alone. The division of time into weeks is found among other and more ardent peoples than they. Their historian, Josephus, asserts that no nation under heaven, barbarous or civilised, existed, but what adopted the Jewish custom of resting on the seventh day. But it would not have been copied from such a despised race as the Jews.

7. That a change was made in the day of worship from the seventh to the first is indicated by the story of St. Paul's journeys, when he, Luke, Timothy, and six other chosen men, tarried at Troas for seven days. The seventh day is not mentioned, but it is recorded that they met the local Church on the evening of the first day to break bread. Also St. Paul's letter to the Corinthians bidding each one "on the first day of the week to lay by in store as God hath prospered him," indicates regular meetings for worship on that day, rather than on the seventh.

8. One of the main planks of the Anti-Sabbatarian is a passage from the Epistle to the Colossians, "Let no man therefore judge

you in meat, or in drink, or in respect of a holy day, or of a new moon, or of the Sabbath, which are a shadow of things to come." This is apparently conclusive evidence that the Sabbath is abolished, and for many years it puzzled me, but now I believe it refers to the Judaizing party who wished Gentile Christians to be circumcised and to keep the law of Moses, for all the other things mentioned are exclusively Jewish. If Gentile Christians were keeping the Sabbath on the first day, and Judaizers said they should keep it on the seventh day, Paul bade them not to feel condemned. We do exactly the same as he, when Seventh Day Adventists trouble our Church members by telling them they are breaking the 4th Commandment. It is like building a pyramid on its apex to assert that all the passages of Scripture which enforce the keeping of God's holy day are upset by this single passage in Colossians.

Lastly, the Ten Commandments are called "The Covenant," and though the Israelites said at Mt. Sinai, "All the words which the Lord hath said will we do," they lacked the power to keep them. God promised by Jeremiah to give them that power by means of a new covenant, "I will put my laws in the inward parts, and write it in their hearts." St. Paul, in Heb. 8:6, says that Jesus Christ is the Mediator of a better covenant, which he quotes from Jeremiah as fulfilled to Christians, saying, "This is the covenant that I will make . . . saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." The compilers of the Prayer Book placed the Ten Commandments in the Communion Service, that they might be the standard by which communicants could examine themselves, and ask for God's mercy, and an inclination of heart to keep each command. But at their close the prayer was changed to, "Write all these thy laws in our hearts, we beseech Thee." The Reformers believed the new covenant to imply that the whole of the Decalogue was to be spiritually written in the hearts of believers, not nine commandments only. Are ministers of the Church of England, who deny that Sunday is the Sabbath, as true to the Bible as those old Reformers? I trow not, and I believe that all Christians are morally bound to keep all the Commandments, not in order to be saved, but, being saved by faith in Christ, to show their love to Him by striving to live up to this revealed standard of holiness, which He exemplified so perfectly by His life on earth. My conviction is that there is no evidence that the 4th Commandment is abolished, and that therefore there is a Sabbath day to be kept by all men. There is no command in the Bible for the day to be changed, but we have apostolic example and early Church history to enable us to acquiesce in the change, and there we can rest.

—A. BRAIN.

Young People's Corner.

Light and Shade in God's Garden.

The sun had set and evening had clothed itself in its soft grey mantle. The grey stone bungalow stood like a sentinel in the midst of a mission compound. On the verandah of the bungalow several figures could be seen by the light of a small lamp which gleamed and sparkled in the semi-darkness. Who is this old man with white whiskers and a huge turban on his head? He is a Mohammedan—the night watchman of the mission. What is he doing?

He is so interested in what he is doing that for the time being he is quite unaware of what goes on around him. Look! first he stands up, and having crossed his hands on his chest, mumbles something which one recognises as a strange language. He then bows down with his forehead touching the ground, and prostrates himself full on the ground. For quite a long time he continues going through these actions and not only once or twice, but five times a day. What is he really doing? Listen and I will tell you. He is praying, but he does not know what he is saying. He has been told that this is the right way to worship God and so he does it in the very best way he knows. One night, after watching him for a while, the missionary asked him if he knew what he was saying. With a shake of his head and a shake of the hand, he said, "Of course I don't, that is Arabic and I don't



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know Arabic." The heart of the missionary was sad as she thought of the great masses of India's uneducated population who pray so often and so long and yet do not know what they are praying for.

Now let us look beyond the old man. What do we see? A sweet faced Indian girl and two or three fine looking Indian boys. They are Mohammedans. Where are they going? In order to answer that question we must turn over a few pages and there we find that about twelve years ago a little school was started in a certain part of the city by the missionary. The locality in which that school was situated is anything but pleasant. It is poor and dirty in the extreme. The houses are mostly low, mud huts, which consist of a single room or two at the most, in which a whole family lives. There isn't any furniture, but the people all sit cross-legged on the floor. All the things which make our homes so comfortable and home-like are absent. The only curtain is a piece of sacking, which is hung in front of the door and which keeps out both light and air. There are no houses and often the house is quite dark inside. As there are no chimneys the house gets full of smoke when the food is being cooked. The missionary saw behind the dirt and filth of these lanes and alleys. She saw very many precious souls wrapped up in the little brown bodies of the boys and girls. These little lives were all so precious to the heart of Jesus and so this school was started where the Mohammedan children could go and learn not only how to read and write, but all about Jesus too. Amongst these children were two boys, just like two buds in God's garden. As Jesus looked down and saw these two buds, He must have been very happy, and so He sent a missionary there. Each day she watered those plants and Jesus poured in His sunshine and soon they began to grow big and strong. What kind of sunshine did Jesus send? It was the sunshine of His love and the water which the missionary used were those plants to help them grow. What was that soil? It was the precious word of God. Those plants, which were really boys, grew quite big and had to leave school and go to work in the big cotton mills.

They, however, had learned quite a lot about Jesus and His love, but not as much as they wanted to know. So every evening, after working ten hours in the mill, they go

to the mission bungalow and spend about an hour in prayer and Bible study. So the group which we see further along the verandah consists of two or three Mohammedan boys and their teacher, and Indian girl. God has called her and is now fitting her for a very special work amongst her own people—the work of telling them that Jesus loves them and has died for them. Is God calling you? Perhaps He wants you to go and tell the children of India about our Lord Jesus Christ. Ask Him what He would like you to do and then listen for His voice. That old man was once a bud in God's garden, but nobody told him about Jesus while his heart was yet tender, and now it has become hard. Have you ever noticed how a sunflower turns towards the sun? When the sun rises in the morning the sunflower turns towards the East, and when the sun sets in the evening the sunflower is turning towards the West. These boys have become like the sunflower—their thoughts are turning ever towards Jesus, the Sun of Righteousness. The Light has shone into their hearts, but the heart of that old man is still dark.

"Can we whose souls are lighted,
With wisdom from on high,
Can we to men benighted,
The lamp of life deny?"

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Nov. 1.—21st Sunday after Trinity (All Saints' Day). M.: Pss. 116, 117; Wisdom v. 1-16 or Ezek. xiv. Rev. xix. 6-10 or Luke xiv. 1-24 or 1 Pet. iv. 7-11. E.: Pss. 128, 129, 130, 131; Eccles. xlv. 1-15 or Ezek. xviii. 1-4, 19-20 or xxxiii. 1-20; Rev. vii. 9 or John xv. or 1 John iv.

Nov. 8.—22nd Sunday after Trinity. M.: Ps. 118, Ezek. xxxiv. 1-16; Luke xiv. 25-xv. 10 or 2 Pet. i. E.: Pss. 132, 135, 134, Ezek. xxxiv. 17 or xxxvii. 15; John xv. or 1 John v.

Nov. 15.—23rd Sunday after Trinity. M.: Ps. . . ., Prov. i-20, or Hos. xi. 1-xii. 6; Luke xv. or 1 Cor. i. 1-25. E.: Ps. . . ., Prov. ii, or iii. 1-26 or Hos. xiv. John ix or 1 Cor. xiii.

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Current Topics.

The "Locarno Pact" seems likely of achievement and will provide a large measure of security for the peace of the greater nations. Germany is regarding it favourably and that Government is likely to ratify it at the beginning of next month. This probability will add weight to the appeal of the leaders of the Church in England for the observance of the days from Armistice Day to the end of the month as days of thought, prayer and action for the consecration of our national life. It cannot be too firmly and constantly repeated that the Spirit of Christ permeating a people and manifesting itself in the self-sacrifice of love to man can alone provide any real security against such disastrous upheavals as this generation has come to know by a sad experience.

Peace at last.

The times are difficult. Unrest prevails and serious breaches of common law and order are reported from various States. Certain ministers of religion have been putting forth pulpits utterances that are highly controversial from a political point of view. The church's function is not to be "a judge and divider," in the midst of a rent community. Her function is rather to bring a regenerative influence to bear upon that common life that will do away with the selfishness that is at the root of all our troubles by the bringing in of a spirit of love that always finds its due expression in service and self-sacrifice. The case was well put the other day by the Chairman of the Congregational Union of N.S.W. In his address to the annual meeting of the Union Rev. T. Gordon Robertson said:—

The Social Disorder.

"The times we live in are too serious for cold, academic futilities in the pulpit and anaemic neutrality in the pews... Our business as Christians is to bring the power that we know to bear upon the world that we know."

"The church has been taken to task for her silence on the present strike of British seamen in our harbours. Those who think the church looks on, impotent and unconcerned, while troubles rage are in error. The church seeks to cause an impact of Christian thought upon all disorders in the State, through the cumulative influence of all her members. The church's ambition is not merely that one industrial disturbance may be composed, but to create an atmosphere in which strife of any kind shall become impossible."

"The church's sympathy always is with the man that is down. But reform, in its haste, must not repudiate ethical standards. Whether her counsel is acceptable or not, either to masters or men, she insists upon the honourable discharge of contracts and the obligation to abide by agreements. The church further insists upon the ethical nature of all human relationships. She believes that the interests of employer and employee

are one, and that the principle of human brotherhood involves recourse, by both sides in a dispute, to the constitutional measures of conciliation and arbitration established by common consent and that other measures are wrong."

We commend the sanity and restraint of this timely utterance.

The figures to hand in connection with the Liquor Referendum in New Zealand would seem to show that Prohibition will not be carried. The unfortunate vote splitting policy of "State control" has only gained a comparatively small support, but that support has probably caused the defeat of prohibition and the continuance of a traffic which makes for the ruin of men and women, body and soul. We do not congratulate "The Licensing Reform Association" for their part in prohibition's defeat; they have certainly not gained for the suffering community a drastic reform of the Liquor Traffic. It is a pity that the most recent utterance of the "Church Times" had not been received by the Association in order to rectify their minds concerning the success of prohibition in America.

"The Church Times," as our columns have from time to time made clear, has always maintained a very hostile attitude towards prohibition. The epithets used in description of the policy and the reports of its correspondents in America have left no doubt in its readers' minds of that antagonism. But in its issue of September 18th there is an editorial note indicating to a certain extent a suspension of judgment and there is also an American letter from "The Church Times" "own correspondent," which reveals the reason of this quasi "volte face." The correspondent writes as follows:—

A Remarkable Change.

Three years ago the Manufacturers' Record Publishing Company sent out a circular letter to the leading manufacturers, business men, doctors, educators, engineers, and the like, all over this country, asking their opinion of Prohibition as a national policy, and of the Volstead Act as a measure of enforcing it. About five hundred of these answers were printed and attracted wide attention, as all but about 15 per cent. were in favour of the great experiment and disapproved only of the existing instructions to carrying it out.

Recently the Record Publishing Company received from a business man a letter stating that while he himself favoured and obeyed the law, his impression was that there had come about a change in the sentiment of business men over the country regarding it since their favourable comments expressed three years ago. The Company thereupon sent out another request to the same group of men for their opinions on the subject of Prohibition. The result of this inquiry has now been printed in a most impressive pamphlet, which shows that there has not only not been the slightest change in their atti-

tude, but they are more convinced than ever that Prohibition is a force of great national good, and has been of enormous benefit to the nation and the men who do its real work.

A microscopic fraction of this group favour a slight raising of the ban on alcohol. They deny that Prohibition is a failure, and consider that it could be properly enforced if the police, municipal authorities, and the courts would do their duty. There is complete agreement among the different members of this group as to the increased efficiency of workers an improvement in conditions of happiness and comfort in their homes. They believe that a return to the old conditions before Prohibition became the law is unthinkable. The great employers in all the domains of labour assert the same facts, as do also union leaders and health authorities. The "New York Times," which has always been opposed to Prohibition, in commenting upon this pamphlet, says that these facts can all be considered as proved. There is no argument concerning them.

In reference to this letter there is this rather ungracious and grudging editorial admission:—

Our American correspondent reports this week that American business men are almost unanimous in declaring that prohibition has been a success. The passing of the Volstead Act was the greatest victory ever won by Puritan commercialism, and we do not doubt that, from what may be called the Henry Ford point of view, its results have been largely what its promoters anticipated. On the other hand, it is clear that many of the beneficent results attributed to prohibition are due to the unparalleled era of prosperity through which the United States is passing. And it is significant that the Department of Research and Education of the Federal Council of the Churches of Christ, which supports prohibition, admits that the public has been "fed on much false propaganda," while class prejudice is being roused by the admitted fact that "the rich can afford to buy good drink from bootleggers and the poor cannot."

All Americans agree that the disappearance of the corner saloon is a matter for congratulation, but it has still to be proved that prohibition itself is a good thing. Roman Catholic opinion seems to be hardening against it. The Roman Catholic Bishop of Boston, who is at present in Europe, went so far, in an interview with a London reporter, as to declare that "prohibition is a law made by extreme zealots and a law likely to jeopardize the country." It is an experiment of the first importance, and its success or failure is a matter of concern to the whole civilized world.

To our minds this is one of the best pieces of evidence we have seen in support of the contention that prohibition is the best and practically only workable reform of the Liquor Traffic under present world conditions.

Very few people realise the amount of painstaking study that lies behind the deciphering of many of those archeological discoveries that have enriched our thought concerning the early history of the world, more especially in relation to the Bible. Twenty years ago, in 1905, Professor Flinders Petrie discovered some tablets on Mount Sinai. Now we are informed by cablegram

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